PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MAY 10, 1961

What Makes a Soldier?

George E. Failing

A UNIFORM does not make a soldier. Neither does a profession of faith make a Christian.

Of course uniforms are necessary. But a man is a soldier before he wears a uniform. A soldier is a man summoned and commissioned by his country to protect its citizens and their interests.

It takes a total commitment, an entire consecration, an absolute loyalty to make a soldier. A soldier does not belong to himself. His country chooses for him a uniform, a training program, and assigns him certain duties. He accepts responsibility to carry out any assignment, even at peril of death.

The good soldier scorns hardship. He refuses to be decoyed from his mission.

No soldier fights alone. There is always more than one man in an outfit. He is one of a company of committed men. A soldier's success in warfare depends in part on personal valor and in part on the mutual assistance of his fellows. A battle is not won singlehanded.

There will always be soldiers because, in a world like ours, there will always be wars. Flesh-and-blood fighting is no way to win a war, of course, but some men do not know how to negotiate and they refuse to surrender.

All this is true for the Christian. To describe the Christian Paul uses no figure more frequently than the soldier. There was fighting blood in Paul's veins. He knew that a cosmic conflict was in progress, Christ versus Satan. He felt it was cowardly even to be neutral. So he urged the Christians of his day to war the good warfare, to *endure hardness as good soldiers.* Paul's last cry was the soldier's cry of victory, *I have fought the good fight.*

Christ's cause is the only worthwhile cause to enlist in. Men who fight on Satan's side are fools, destined for disappointment and eternal defeat.

The Christian soldier fights in a winning cause. The issue of the battle is never in doubt. Christ, the Captain of the hosts of righteousness, cannot lose this battle.

The older I become the more I want to be a soldier. Life is too short to be occupied with endless parades and reviews.

Life's greatest triumph is not to avoid the fight but to win the war.

Servicemen's Issue

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Editorials

To Change or Not To Change

IT IS THE SEASON for voting on the pastor. Such a yearly vote has been the practice of our churches since the denomination's beginnings.

The vote on the pastor gives each full member a chance to express his judgment as to the effectiveness of the pastor's ministry. It is helpful to regularly check up on ourselves, so there is usefulness in a periodic vote.

Some members never vote for a change. They say they are loyal to each pastor, whoever he may be and as long as he may stay. There is something highly commendable about the steadiness and optimism of these members. Most pastors wish for a large group of them in their congregations.

Some members vote for a change very easily. Perhaps the pastor has not called on them for a month. Perhaps he does not conduct business meetings to their liking. Perhaps he is too formal or too informal in his ministry. Or perhaps the member just "felt" it was time for a change.

Somewhere between these two extremes may be found, I am persuaded, the average Wesleyan Methodist. He feels a sense of loyalty to his pastor as well as to his church. He knows that a solid church program requires some steadinesss in pastoral tenure. He is not always thinking of the need for a change of pastors. But he feels the responsibility to register his judgment regarding the continuation of the pastor. So he casts his annual ballot.

This average Wesleyan Methodist realizes that in voting on his pastor he may really be voting on himself or on his church. For if he, or the church, has not tried to give the pastor a good chance for success, he knows that he cannot have a better church simply by getting another pastor. On some occasions Mr. Average Wesleyan Methodist may vote for a change in himself and no change in the pastor. (No one has yet suggested that a church vote on its own success or continuance, year by year!)

If Mr. Wesleyan Methodist should ever feel constrained to vote for a change, probably he would most often vote for a *change in the pastor* rather than for a *change of pastors*. Changes in men generally come about through two means, prayer and counseling. The church member will earnestly and patiently pray for an unspiritual or lackadaisical pastor. He will pray that the pastor will become gracious in his manner and speech, more interested in the unsaved about the church, more diligent in prayer and study. He will pray that the pastor's "profiting (spiritual growth) may appear to all."

But how will a member counsel his pastor? No legislation has provided a channel for his advice, and the prudent member would always be fearful to trust his own judgment or to offer suggestion to the "overseer of the flock." Perhaps the Pulpit Supply Committee could serve such a purpose (though there is no disciplinary instruction here). Perhaps the conference president could be a "go-between" for the concerned member and the pastor.

There is the pastor's side to be considered also. He needs a sense of security and Christian confidence to be at his best. He should not feel that the yearly vote has been designed to keep him in the anxious seat or to try his character. He must feel that he primarily serves the Lord and secondarily the church. So he will seek God's approval and God's will as the highest prize, hoping also for the confidence of the church.

Perhaps once each year the pastor should vote on himself. He might ask himself questions like these: Have I loved and cared for my people as a shepherd would care for his flock? Have I been as sensitive to the feelings of others as I have wished them to be to my feelings? Have I been as fair and impartial as I could be? Have I considered both young and old in the congregation? Have I helped the church to gain the respect of the people of the community? And many other such questions, of course.

It is possible that at the time of pastoral voting the pastor himself will vote for a change—either a *change of pastorates*, or a *change in the pastor*.

Perhaps all Wesleyan Methodists ought to vote for a change (for the better) in your own spiritual life, in your church, and in your pastor. Then pray and work to bring about that change.

The Preacher's Vow

BY THE GRACE of God and the strength of His Holy Spirit, I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been upon my knees; not to read letters or papers until I have read something of the Holy Scriptures.—DR. HENRY BONAR

YMWB Raises $146,000

Inadvertently the YMWB was reported as having raised only $46,000 for missions since General Conference in the editoral of April 19, page 2. It should have read $146,000. We are pleased to make this correction.

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The Wesleyan Methodist

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I Was Reading...

by the Editor

● the exact wording of the U.S. Treasury Department regarding the exemption of members of a Catholic religious order from the paying of all federal taxes. Here is the quotation in full: "Members of a religious order who have taken a vow of poverty are not required to report as income, for Federal income tax purposes, their earnings which, in accordance with their vows, they turn over to their orders.

"Members of a religious order who have taken a vow of poverty are bound absolutely to obey the commands of their superiors and have no discretion as to where they will perform their duties and in what capacity; and they are further bound to turn over their entire compensation (or the entire amount less living expenses) to the order. By reason of the stringency of these requirements and the lack of discretion on the part of such members, such members are considered agents of the order they represent.

"Compensation paid to these individuals and turned over to the order is therefore considered to have been received by them as agents of the order, and is not subject to tax in their hands. This is the general rule applicable where one person performs services and receives compensation as agent for another."

● the third in a series of articles appearing in *Our Sunday Visitor,* this one the Catholic view of "How Man Is Saved." It is surprising to us that Catholics accept the extreme Reformed (Calvinistic) view as the Protestant view. They state Calvin's position of predestination by which God foreordains men either to heaven or to hell and there remains nothing a man can do to change that decision. Thus, claim the Catholics, God has deprived man of moral freedom of will. Here is the way they sum it up: "Catholics hold to freedom of the will, the ability to merit, justification based on faith and good works, the ability of the human soul to be made intrinsically holy by sanctifying grace. Protestants hold man is deprived of moral freedom of the will, has no ability to merit, is justified by faith alone, and cannot be made intrinsically holy but always remains corrupt and only covered by holiness." Because of these divergences Rev. Mr. Paris believes that "the hope of union between Catholics and Protestants is rendered meaningless."

● the 1961 edition of *Register Christian Opinion,* a Congressional directory aimed at helping citizens to quickly locate names, addresses or committee assignments of U.S. Senators and Representatives. The booklet also discusses the ways that Christians can exercise responsible citizenship in an effective manner. The booklet, published annually, sells for 10¢ each and may be purchased from the General Board of Christian Social Concerns, The Methodist Church, 100 Maryland Avenue, N.E., Washington 2, D.C.

● an Associated Press release stating that "in a reversal of long standing policy President Kennedy's administration has decided not to oppose U.N. debate next fall on Red China's bid for a seat in the United Nations. It is reported that Kennedy told British Prime Minister MacMillan that he needs at least 12

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by ROBERT W. McINTYRE
Executive Director, Servicemen's Department

Remember

Servicemen's Sunday — May 21

AMERICANS have been charged recently with being unaware of and unconcerned about the hotness of the cold war. This appears to be true in their attitude toward their men in service.

But certainly the Church must have compassion on these thousands of men, many of whom are away from home for the first time, now to be thrust into the midst of unaccustomed and fierce temptations, without the moral bulwarks that have been so much a part of home life.

Nearly 11 years ago, aware of this situation, the denomination established a department to assist post chaplains and local churches in caring for the spiritual needs of these men.

Names are secured from pastors, parents, other relatives, friends. The men themselves often send in names of their friends.

That this ministry has been blessed of the Lord is attested by letters written by grateful parents, enthusiastic pastors, and servicemen.

Currently, there are about 1500 men on the rolls of the Wesleyan Servicemen's Department. Each one is contacted directly by mail and referred to a local Wesleyan pastor or to some other Holiness church. At the same time a Wesleyan pastor receives his name and address. Every two months a letter goes out from the Director of the Department to each of the men. In addition, personal letters of counsel and spiritual advice are written. The Church's periodicals are offered free of charge. Tracts are mailed regularly. In cases of special emergencies the Servicemen's Department has stepped in to contact relatives, chaplains, or in other ways to come to the assistance of our service people.

Cost of Operation

The Wesleyan Youth Department shares its office space and equipment with the Servicemen's Department. Even office personnel is shared between the departments. The total cost of operating the department for one year is less than $5,000.

Costs have been met by the freewill offerings of individuals, by the special offerings of organizations, the regular offerings of several Sunday schools and churches and special gifts that have been made by other departments of the church. A special offering to be received on Servicemen's Day, May 21, 1961, has been authorized. This follows Amed Forces Day in the United States. The Church is asking at this time that every Wesleyan Methodist Sunday school or church receive a special offering for the ministry of the Wesleyan Servicemen's Department. This offering should be forwarded to the Wesleyan Servicemen's Department, Box 2000, Marion, Indiana.

How Much Is Needed?

Nearly $5,000 is needed to underwrite the work of the Servicemen's Department for one year. The fellow on the post in Germany, Alaska, Japan, Korea or some other area far from home is depending upon us and upon you. Please don't let him down.

What Can I Do?

(1) First of all, you can pray.

(2) You can send in names and addresses.

(3) You can contribute to the special Servicemen's Day Offering to be received May 21.

Let this offering be a generous one. The department does not receive Church budget funds. It is entirely dependent on this special offering and voluntary gifts throughout the year. ●

Fly Right Side Up!

Lt. WILBUR W. BUBB, Chaplain, USAF

RECENTLY I talked to a jet pilot. I had heard of spacial disorientation but I wanted to make sure I got it straight.

"Is it possible to be flying upside down and think you are right side up?" I asked him.

"Yes sir, it certainly is possible!"

"Can you be going down and think you are going up?"

Again the pilot replied "Yes." "And," he added, "you can go right or left until you think you are going straight."

The jet pilot then went on to explain how all this is possible. Let it suffice here to say that sense of balance and direction are controlled by hair-like projections in the inner ear. Gravity and centrifugal forces have their effect on these projections. When the hair-like projections are disturbed they lose their true position and the result is loss of true sense of direction. If you question this, play a little game called dizzy-izzy that the trainees play. Place your forehead on your hand that has been closed around the end of a bat handle. Place the bat on the ground in a vertical position, circle it ten times as rapidly as you can, then try to run to a predetermined point.

A pilot is taught to always believe his instruments and never to rely on sense of direction. A jet pilot recently was flying in an inverted position but was relying on his senses and thought he was in normal position. Wanting to gain altitude, he pulled back on the stick and of course the result was a catastrophe. A pilot in another plane tried to talk him into believing his instruments, but he was sure they had gone *out* and he *knew* he was correct. His instruments would have saved him, but opinions are somethimes hard to change.

Many an individual has missed the way God wanted him to go—the way that is the right way—simply because he did not rely on the best Guide. Instead of fact, he depended upon theory, logic or what seemed advantageous, even though it conflicted with better knowledge. A pilot has a compass for direction, an altimeter for altitude, and an attitude indicator for position of the plane.

Christ says, "I am the way, the truth, and the life." The Bible is the Christian's textbook. It has the laws that, followed precisely, bring success. In addition to the Textbook, there is still another admonition by the Author and Instructor, "If any man lack wisdom, let him ask. . ."

Christ, as Guide, can give you proper direction, reveal your true position, and indicate the altitude (heights) attained. But if you choose to rely on variable factors, there is possibility of error—maybe even doom. The Textbook says, "Commit they way unto the Lord; trust also in him; and he shall bring [things] to pass" (Ps. 37:5). Again, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). To trust your own understanding when you have Christ offered as a trust-worthy Guide is as foolish as the pilot who follows his senses rather than believes his instruments.

We have recently had in our home the only survivor, the co-pilot, of the B-47 jet that exploded over Little Rock, Arkansas, in March of 1960. His story is one of miracle after miracle. As a Christian, the reason for survival is attributed to the belief that Christ was his Guide then and still is. He had committed his way unto the Lord be-

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A Christian in the Service

Lt.Comdr. RALPH G. CADWELL, Chaplain, USN

PUTTING ON a uniform basically does not change a man, so Joe Smith from "Hometown, U.S.A.," is pretty much the same old Joe in or out of the service.

Military service has become and remains the giant melting pot that brings together a representative cross section of young men from east and west, north and south; from various racial, ethnic and spiritual backgrounds. There will be people that believe substantially as Joe believes. They will hold like spiritual values and standards and practice similar devotional exercises. On the other side of the coin, Joe Smith will be living in close proximity to and working and rubbing shoulders with people whose moral and spiritual concepts leave much to be desired.

I suppose that moral laxity may actually seem more pronounced and flagrant in the military environment, but in reality the armed services simply reflect the culture of the society they represent. Obviously, a rupture in the national moral fibre will be mirrored in the calibre and character of personnel making up the military services.

What you believe is basic and fundamental. Do not be misled by those who glibly protest, "It doesn't make any difference what a man believes as long as he is sincere." You can be sincerely wrong! Your beliefs influence your values. Your values condition your choices. Your choices direct your actions. Your actions form your habits. Your habits shape your character, becoming the warp and woof, the part and parcel of your personality. And your personality is *you!*

Therefore equip yourself well for the spiritual warfare that lies before you. You will meet head-on the onslaughts of the evil one. Temptations will be magnified and, in the flesh, made desirable. The easy way will be to go with the crowd. The attitude of "everybody's doing it" will prevail. This is where your faith will face its crucial test. This is where they separate the men from the boys. It takes a real man to stand tall for his convictions and not be intimidated with laughs of scorn and sneers of disgust from would-be "good-time Charlies."

Since you profess a personal knowledge of Christ, your service buddies and superiors will expect much from

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you. They will demand consistency in your daily walk, conversation and vocation. A slacker or a goldbricking "Christian" is a disgrace to the cause of Christ and heaps discredit to our most holy faith.

You, as a child of God coming to military service, must at all costs avoid the self-centered negative attitude, "What's in it for me?" Contrariwise, think positively: "What can I contribute?" Here and now assume that you must continuously take the initiative. Assert Christian leadership. Deliberately, prayerfully and thoughtfully seek Christian fellowship wherever you are. Your vibrant life and testimony will encourage and inspire others to take a firm stand for Christ. Remember, you are not alone. There are always God's people wherever you may be.

Let's face it. There is the human tendency, away from the pressures of family and church, to relax your devotional vigor and to express a false sense of new-found freedom. Although freedom is difficult to define and is more easily described, I can tell you what it is not. It is not release from restrictive rules. What would we do without rules? Play any game of sport without rules and there is no reason to the game. Even with the game of life rules are necessary guidelines that keep us from going out of bounds or hitting foul. A man knows true freedom only so long as he does what he ought to do.

If your faith is implicit, your goals should be well defined. Be discreet and observant in your religious pursuits. Be friendly and cooperative, but without surrender. Get to know your chaplain. Regardless of his religious persuasion, be Christlike and as helpful as you can for the over-all spiritual program of the ship or station.

Enlisted men are urged to get on the mailing list of the Christian Servicemen's Fellowship. Be amicable to the Navigators, the Overseas Christian Service centers and Christian missionaries all over the world. Those going to OCS or being directly commissioned may well cooperate with the aforementioned and become active in the Officers Christian Union.

This is your challenge. Crystallize your faith and be firm in your convictions. What you really believe cannot and will not be easily taken from you. Your kindest criticism and best testimony will be a godly, industrious example. Assert positive Christian leadership. Seek devotional and spiritual fellowship. Be friendly and cooperative without compromise.

For you the military service is a great and effectual open door. •

Double Service— for God and for Country

ALTON E. LIDDICK, Executive Secretary, World Missions

A FAMILIAR SAYING speaks of "killing two birds with one stone." Stoning birds is neither sportsmanlike nor approved by ornithologists. The idea, however, is the familiar one of accomplishing two goals with the effort normally extended on one. Efficiency experts love dual purpose activities and employ them wherever possible. So Christians, seeking to be efficient in God's service, sometimes find it possible to "kill two birds with one stone" —to sing while they sell, to profess while they practice, or witness while they work.

Christian young people in our armed forces overseas have found some interesting and unique ways of performing double service, making their stint of service work for their country and their God. They do not use their uniform for the purpose of proselyting but do use their leave time for constructive Christian witness.

A church leader from Laos told me recently that a serviceman attached to a unit stationed near his church spent all his free hours helping the national pastor in his ministry to refugees and displaced persons. He accompanied the pastor on trips to outlying villages assisting in open air services and pastoral visits. The pastor could not say enough in praise of his volunteer assistant. And the serviceman? He found lasting satisfaction in his double service; he plans to apply as a missionary candidate for Laos when his military service is ended. He declares that nothing he ever did gave him so much satisfaction as his labors of love in Laos. He calls this the bright spot of his service. He could have brooded in silent rebellion, sweating out his tour of duty, finally coming home with only unhappy memories. On the contrary, he worked for God.

The pastor of a struggling pioneer church in Japan told me how much the presence of American servicemen from a nearby air base encouraged him in his regular services. He estimated that their moral and financial support of his pioneer effort greatly accelerated the organization of a church. They appeared in services, helped distribute tracts and announcements and made the weekly offering a special project. They have since come home but the church carries on the witness they helped establish.

An Air Force communications officer at a remote base in India found a local mission and devoted all his spare time to its assistance. He helped on clinic days in the dispensary, measuring out milk powder, counting out vitamin tablets, keeping records and lifting a score of burdens. The overworked mission staff were inspired and Christ found loving hands of compassionate ministry to the sin-sick villagers.

A couple of born-again servicemen found a rewarding service in a church in a large eastern city. Here a missionary pastor ministered to an English-speaking congregation. The servicemen taught Sunday-school classes, bringing a fresh view of God's Word to the routine uninspiring "lessons" to which the members were accustomed. They served as ushers in special revival campaigns and left a considerable planting of Gospel seed behind them when they left.

Other servicemen have recounted to me how they assisted their chaplains in base Sunday schools, organizing special classes for national personnel employed on the base and thereby investing a year or two in part-time missionary service. Missionaries have expressed their gratitude for the help of service personnel in their mission activities. Overseas churches have greatly benefited by the attendance of servicemen in regular services and have emphasized how effective in their communities is the witness of a Christian military man or woman.

God is abundantly able to "keep" you, Serviceman, during the trials and stresses of military life. But He certainly wants to do much more than help you merely keep your head above water, spiritually speaking. To aim only at this is to place too low an estimate on the sufficient grace of God. Opportunities for double service do exist. Ask the Lord to give you an assignment where you may serve Him according to your ability. Or ask Him to help you find a place of service where you are right now. •

During the Days of Edward, Mary, and Elizabeth

E. W. LAWRENCE, London

NO SUCH THING as "The Cranmer Bible" ever existed, but this good man, Thomas Cranmer, who became Archbishop of Canterbury, and who was one of the Marian martyrs, played an important part in the story of the English Bible. In 1540, he added the preface to the "Great Bible" that had been published the previous year. The version of the Psalms, in the "Book of Common Prayer," is principally this one. To this very day, this version of the Psalter is still part of the liturgy of the Anglican Church.

Here is the well known and loved twenty-third psalm, in that version:

The Lord is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness for His Name's sake.

Yea though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me, Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy lovingkindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

It appears under its Latin title "Dominus regit me."

On the death of Henry VIII, in 1547, his young son, Edward VI, ascended the throne. Only six and one-half years did his reign continue before his untimely death. His reign was a time of rejoicing for evangelical Protestants. Edward VI has been called the "Josiah" of English history.

Fifty editions of the English Bible were issued during his short reign, though none of them were new versions. At that time there were 51 different printers at work in London, Ipswich, Cambridge and Worcester, and 31 of them issued copies of the Bible. They chose what version suited them best.

Tyndale's translation was the most popular of those published at that time.

No new translation was made during the days of Edward, we said, though even now at Corpus Christi College, Cambridge, there is a manuscript copy of Matthew's Gospel by one Sir John Clarke, but it has never yet been published officially.

On Edward's death, his sister Mary, "Bloody Mary" as they call her, ascended the throne. She was a bigoted Romanist all her days. No sooner had she mounted the throne than she issued a proclamation forbidding even the reading of the Bible in English.

During the dark days of the Marian persecutions, there were many who still loved the Bible, and read it in secret, then put it away into some safe hiding place.

The Geneva Bible - 1557

Many who were driven from their native England through the persecuting policy of Mary, settled in Geneva, the homestead town of John Calvin. Miles Coverdale, himself a Bible translator, was among the refugees there. On June 10, 1555, the city council in Geneva granted them use of a place of worship for preaching services and communion. This was the first appearance of the English Puritans as a "separate worshipping body."

In 1557, William Whittington, another of the refugees, issued a version of the New Testament. He gave it the following title: *The Newe Testament of our Lord Jesus Christ. Conferred diligently with the Greke and best approued translations. With the arguements as wel before the chapters, also diversities of readings and moste proffitable annotations of all harde places: whereunto is added a copious table.* This came off the press in that honored Swiss township at the same time as the martyr fires were burning at Smithfield and Oxford.

The entire Bible appeared in 1560, again from Geneva. This was the Bible that the Puritans in England and Scotland loved so much, and was in use for many generations.

Chapters and verses were given in this Genevan Bible. The text was in substance that of the "Great Bible," corrected by the aid of the original languages. It has also been dubbed the "Breeches Bible," because of the quaint translation of Genesis 3:7, though John Wycliffe had used the same word in his day.

The "Genevan Bible" was dedicated to Queen Elizabeth I, and it became England's most popular version. Even its "comments" helped to gratify the thirst for knowledge that was then spreading abroad through the land.

When, during the following century, during the English Civil war, Oliver Cromwell's Ironsides moved into action, it was this Genevan Bible that they carried in their knapsacks. It

I Thank Thee

To be a child of Thine, O Lord, what joy!
Partaker of Thy Nature, pure, divine;
To have Thy promise that some glorious day
This mortal shall have immortality,
And be fore'er with Thee to sing Thy praise—
I thank Thee for the joy of being Thine!

To be a child of Thine, O Lord, what peace!
To know that when the angry surges roll
My house stands firmly builded on the Rock
Impregnable—and I have but to call
Upon Thy Name, and rest serene in Thee—
I thank Thee for the peace in being Thine!

Hilda Rovik Lindal

could have been the version John Bunyan used, but I will not be certain along that line.

The Bishop's Bible

Elizabeth had not long been seated on the throne than a company among the Puritans appeared who maintained that the reformation of the church had not gone far enough. They coveted complete freedom from state control, as enjoyed by the reformed parties in Geneva, under Calvin.

Others there were who still loved the Catholic tradition, and they felt the reformation had gone too far towards its continental counterpart. Those two divisions exist even to this present day, the nonconformists and the Episcopalians, or those in the state church. The reigning monarch is still regarded as the head of the Church of England. And her bishops are still appointed by the throne, at the recommendation of the premier in office.

Elizabeth followed Henry and Edward in that she directed copies of the Bible, in English, to be placed in every church building and made available for the common people to read.

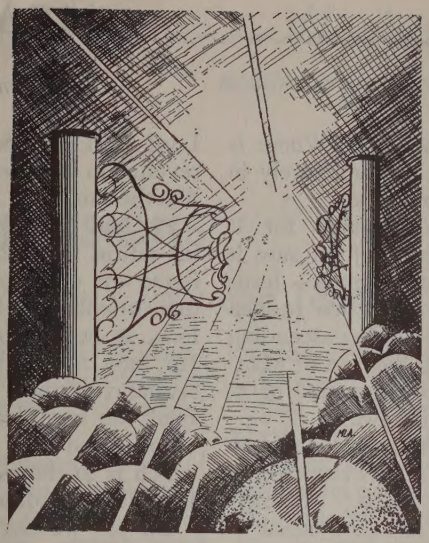
The Great Bible was still used in this way, though for private reading the Genevan Bible was preferred.

There arose in many minds a desire for a kind of standard version, as variety in version used tended to confusion. Dr. Parker, then archbishop at Canterbury, disliked the popular Genevan version. His rigid churchmanship led him ultimately into becoming a persecutor of more open Puritans.

With the help of others among the English church bishops, he completed a new revision of the Bible, in 1568. Because of the editorial panel, it came to be known as the "Bishop's Bible." It was also known by the title "Treacle Bible," in view of its rendering of Jeremiah 8:22—"Is there no treacle in Gilead?" Strange, but the same rendering occurred in the Coverdale Bible of 1535.

Archbishop Parker tried his hardest to have this version given royal sanction. He did not succeed. He ordered that it was to be *the* version used in cathedrals, churches, and ecclesiastical palaces. Even so, the Genevan Bible still continued as the version used in private.

Between the years 1560 and 1603 there were many distinct issues of the English Bible made, but eight out of every ten were Genevan, so popular and beloved was the version. It does in any case witness to the fact of the spread of Puritan principles through the populace. •



HEAVEN—That World of Beauty

Dear Brother Failing:

I am enclosing an article I wrote about my precious husband, the star, and heaven. It has all been washed with tears, coming warm out of my inmost soul. If you care to print it, you are welcome. If it is not suitable, I am enclosing postage for its return.

Only a foot washer,
Mrs. Jennie A. Jolley

SO YOU think I have forgotten my lover? Not much! My thoughts are daily with him, but I have no time to waste just grieving. The confidence I have that it was God's time to take him makes it easier to bear. I must press ever onward, for time does not stop and there are battles to fight. I must work while it is day, for the night cometh. If opportunties are not seized quickly, they are usually gone forever. Lost opportunities are additional cause for regret. However, I think longingly of him and wonder what he is doing.

Paul, my son-in-law, sits in another room strumming his guitar, while I sit in my room with heavenly harmonies, unheard by human ears, enravishing my lonely spirit. I feel the pull and think of my lovely lover in his one-year-old occupation of casting his bejeweled crown at the feet of his redeeming Lord, rendering Him homage and praise. (I'm not there yet, but still must do a little adoring, too.)

Then unable to contain himself, he exultantly takes a spin all around the vaulted dome of Heaven. He scales Zion's celestial mount of the mysterious Deity. He hovers just outside the gate watching for newcomers, helping to guide and usher them through the entrance to the mansions of light, exulting in their overwhelming surprise and bewildered delights as they open their eyes to the dazzling, beatific, Elysian splendors erstwhile veiled from their sight and utterly undreamed of. No, he is not idle by any means.

When he spied his brother approaching the shining host above, four months after his own entrance—oh, what a rapturous tumult of joy as they met and together hastened to the feet of the One whom Charlie has so recently seen siting on the foot of his hospital bed when He came to forgive his sins! My lover had faithfully prayed for him for 64 years, and here came the delayed answer, all in a happy surprise.

My precious one so often said he was never going to die, and now he has entered into that eternal life. While he was slipping away from his body we saw that radiant morning star hanging low in the east, larger, closer, almost alive, while the other stars appeared so tiny in the far, dim distance. What was that star? Jesus said He would give us the morning star. He also said He was the bright and morning star. This one

HEAVEN

(*from page 7*)

was bright. What was it? Where is Heaven? We know it is up, surely in space, where else could it be.

Heaven must be movable for it came to meet Stephen. John saw it while on the isle of Patmos. Jesus said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51), and Jacob dreamed of it, so it must not be too far away.

I like to think that lovely star may be it. I saw it and it was reported in the paper and over radio. The rays of light were long and not equal in length. "Her light was like unto a stone most precious . . . clear as crystal" (Rev. 21:11).

Oh what singing and rejoicing as he was swiftly borne along by cherubic legions, perhaps with the velocity of light. It seemed to me there were so many angelic and redeemed spirits anxious to join the blissful convoy from earth to Heaven that the procession reached from his couch to that lustrous star to give him a triumphal entrance to the City of pure delight with its jasper walls and streets of transparent gold.

And when he reached that wondrous open gate of a solid pearl, what a spontaneous and harmonious shout of joy reverberated through the royal courts of glory, the saints' secure abode. He now could hear it all with his new ears that had been so long closed to earthly voices and sounds! How it ravished and thrilled him! And what a welcome as he reached one of the western gates (which I fondly fancy he entered, for the star was in the east) from a host more waiting there to welcome him, some crowding closer to tell him that if it had not been for him they would not be there. Then such ecstasy so thrilled his new invigorated being that he could not hold still. Finding himself free from the cumbersome weight of his afflicted body and arrayed in garments of light, lovely and bright, like a bird let loose he sprang exultantly into the pure, boundless ether. And in company with a number of illustrious saints and earthly comrades who had now found him, he celebrated their reunion by circling all around the perennial glories of heaven, mingling his melodious voice with the many millions, both small and great, in that mightiest shout as the voice of a great multitude, many waters, and mighty thunderings vibrating the very foundations of heaven: "Allelujah, for the Lord God omnipotent reigneth," and reveling in the "weight of glory" shining like the sun.

He had been fettered so long with his infirm body that now that he had found the elixer of life, he felt lighter than a feather—really more like a balloon, so he just bounded and floated. He took a delightful plunge in the crystal river, then, sitting on the Elysian bank, he freely sampled the delicious unforbidden fruit of the tree of life which is in the midst of the immortal Eden, the paradise of God.

Do you wonder that my feelings almost overcome me and the tears flow as I contemplate? And they are not vain thoughts either; they are something solid and true. Faith is a substance, an evidence. Would he want to return from that to this? My spirit is in harmony with it all, so it seems as though I can almost see it. Although I am still in the world, I am not of it.

O that the world might taste and see,
The riches of His grace!

My home is in heaven,
My rest is not here,
Then why should I murmur
When trials appear.

Ah! the incomprehensible swelling of soul to join in that great chorus of highest praises in that land of fadeless day! Will not one hour in heaven outweigh all the years of momentary light afflictions of earth that will then be forgotten?

I wonder if that brilliant star could possibly be heaven, although I had never heard the idea advanced. Since then, I ran across a book telling of the innumerable galaxies of stars discovered by the huge new 200 inch telescope.

The most distant star within range is 1,000,000,000 light years away. Isn't this too far for heaven?

It tells of Venus in our galaxy, only 26,000,000 miles from the earth or about two and one-third minutes at the speed of light. It is nearer the sun than we are, but is veiled from excessive heat by luminous, vaporless clouds (Rev. 7: 16) that exclude it from our sight.

Scientists are now hoping to find out what is beneath those brilliant clouds. Is it wrong to wonder if it might be the throne of God? God says, "Heaven is my throne and earth is my footstool."

Major Simmons, who reported in the *Reader's Digest* of his 32 hours in space as high as 102,000 feet in an aluminum capsule, says he saw Venus setting beyond the earth's horizon. He looked at it through two atmospheres. The planet twinkled slowly in brilliant colors:, yellow, then green, then red. Doesn't the Bible mention "a rainbow round about the throne like unto an emerald?" Are Venus and the earth the only planets that have clouds?

My husband's disposition was one of friendliness. He enjoyed meeting people, so it would not surprise me if the Lamb who is the light of that city (Rev. 21:23) allowed him to watch at the portal to sight and welcome other weary pilgrims as they approach. Oh, what a love feast they are having! His sociable nature can now be fully satisfied. I can almost see him, his eyes opened wide with delight, sharing his inspiraton with them as he helps conduct them through those gates that never close and where there is no night.

Could I want him to come back from all that enchanting splendor beyond the reach of enemies and sorrow, to his earthly infirmities again? Not if I truly love him. I miss him, and sometimes long for his comforting presence, but the heavenly Comforter is with me and at times it seems as though my earthly one hovers within sight of me, too. I wonder if he ever comes this way (Rev. 19:10; 22:9). The word widow does not seem to fit me. A widow is one who has lost a husband, and mine is not lost. Now that he has seized the everlasting prize, could I want him to leave all that effulgent blaze of glory just to be with miserable me? Oh, I couldn't!

When the cyclone extinguished the light and he was knocked over by a heavy double window while on his knees praying, and while two and one-half concrete blocks were still on his devoted head, his plaintive voice called, "Jennie, light the lamp!" The Lamb has now lit his light nevermore to go out. He has left a trail of perfume in his wake that urges us on and adds its fragrance to my loneliness.

Edgar O. Jolley's was a hampered life, trammeled by his physical infirmities, but he has burst the shackles and is living abundantly. And now, finally, in August this year (1960), her life work accomplished, his lovely sister who was the means of his conversion in 1895, has gladly gone to be forever with those she loved.

The above is not fiction founded on fact. Is it not rather faith and imagination founded on fact! ●

JAMES J. HARRIS concludes his report on —

My Impressions

of the Caribbean Tour

MISSIONARY VISION—Jamaican youth have a missionary service each afternoon of their convention. Last year over fifty pounds were raised for the "regions beyond." During these services there was also personal commitment to missionary service at home or abroad as the Lord of Harvest directs, and offerings for the new work in New Guinea were received!

WE TAKE FOR GRANTED—Things we take for granted are little known in parts of Caribbean: pure drinking water; fresh milk; well-stocked grocery stores; good communications, roads, and transportation; the daily newspaper at your door; etc. etc.

As an example, one suffers when out of force of habit he inadventently turns on the water faucet to wash and rinse his teeth, rather than securing boiled water for the job.

COMMUNISM RAISING ITS HEAD—The world-wide tentacles of Communism are at work in the Caribbean as elsewhere. There are hundreds of cells in Haiti and their boast is a communistic victory in three years.

This threat coupled with a rising tide of nationalism in all three Islands point to possible numbered days for some phases of the ministry of Wesleyan World Missions there.

LITERATURE—Wesleyan Youth is editing and cooperating in the edition of various promotional tools such as THE WESLEYAN YOUTH, *Aldersgate Teen Topics*, the *WY Constitution* and the *Leader's Digest*, but one of the real hurdles in developing a strong Youth Department in non-English speaking countries is the translation problem. We need to do some earnest praying and serious thinking about this tremendous need.

HAND ON THE TORCH — Wesleyan Youth may have to work on a new international insignia. This was clearly called to our attention by the banner at the front of the Petit Goave church, the scene of the Southern District Youth Convention in Haiti. The torch was not the familiar "W" over the "Y" with a white hand holding it, but a flaming torch held by a brown hand. On the torch were the letters, S J W, standing for Society of Jeunesse (Youth) Wesleyenne. Thank God for other hands holding the torch around the world.

GARDEN SPOT—The natural beauty of Puerto Rico, Haiti, and Jamaica is something difficult to describe. There are rugged mountains, stately royal palms, towering coconut trees, lush tropical foliage, beautiful seashores and the deep blue waters. Thatched roofs over simple bamboo framing here have a frontage that would cost thousands of dollars in some places in America.

OUTSTRETCHED HANDS—Though there may be degrees of begging and in a sense we are all beggars, yet we saw many outstretched hands during our tour. One keen little lad walked along with us chatting fluently in English. Finally after several blocks he turned and said, "Mister, would you give me a nickel?"

I showed a one-legged beggar what I would give him for taking his picture. When the photo had been taken and the money offered to him, he walked away, demanding more. When I started to walk away, he quickly accepted. Beggars never receive enough.

THE RIGHT OF WAY—As in America, the pedestrian has the right of way, but in the Caribbean he would certainly die maintaining it. A good horn is the prime requisite when driving, but heeding its warning is the essential thing when walking.

TEEN-AGERS AT WORK—When going up the mountain above Port-au-Prince to the Missionary Rest Cottage, teen-age girls were seen on their way to the next morning's market. Their load of produce carried on their heads weighed from 50-75 pounds. They walk from 10 to 15 miles. Later when coming down the mountain in a torrential rain, we again saw them, still trudging on in the darkness.

HOSPITALITY—Everywhere we went, from San Juan to Ginger Hill, Jamaica, we were graciously entertained by the missionaries. There were refreshing snacks on arriving, decorated "welcome" cakes, welcome dinners and picnics. There seemed to be a genuine appreciation and acceptance of the WY "Caribbean Mission."

The missionaries took in stride the short nights and hard travel schedules by truck, jeep, foot, auto and boat to keep us on schedule. We have a greater appreciation for the dedication of the men and women serving on these outposts of Wesleyan advance. We have some "great" missionaries.

YOUTH'S PART—Teams of young men visiting in villages before rallies, were honored by the Lord's blessing. They realize that God expects effort on our part in securing a hearing for the Gospel. They don't expect God to fill their churches without doing their part in house to house visitation.

CURE FOR DROWSINESS—Some hearers, when overcome by drowsiness, would stand until fully awake during a service. It's hard to sleep standing up—ever tried it?

"GOOD NEWS CORPS"—How are we going to get the Gospel out at home and abroad in a measure in harmony with God's commission? Wesleyan Youth will have to volunteer in greater numbers as members of the "Good News Corps" while the church gives more sacrificially to support them in entering into the whitened harvest fields of not only the Caribbean, but the world.

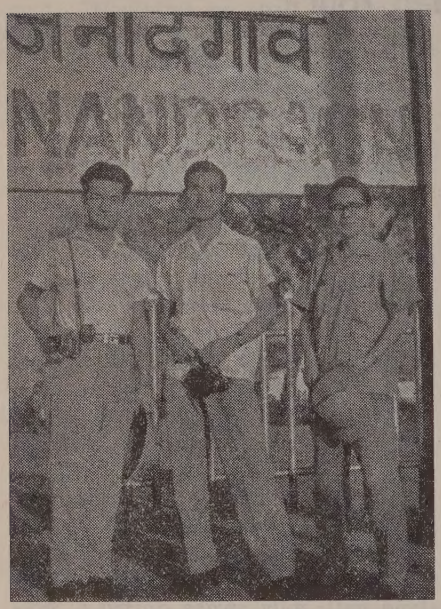
THANKS, WESLEYAN YOUTH—Participating in the "Caribbean Mission" has been one of the greatest experiences of my life. To Wesleyan Youth I personally owe a deep debt of gratitude. A greater appreciation for God's love for a lost world and a greater understanding of the great commission are mine as a result.

Certainly, the books are not closed on this mission. *Behind* are the meetings, rallies and conventions wherein nationals and missionaries have been lifted in varying degrees by a ministry of evangelism, inspiration, fellowship and instruction. *Ahead* are increased missionary vision, closer ties between mission fields and WY headquarters, utilization of completed projects in each field and greater outreach in our world mission. Thanks to God and Wesleyan Youth. ●

DEPARTMENT of WORLD MISSIONS

ALTON E. LIDDICK, Executive Secretary

World Mission Tidings



From left: Joshua Tsutada, Joseph Saoshiro, Stephen N. Tanaka. Joshua is the son of Dr. Tsutada, president of the Immanuel Bible Training College, Japan.

The missionaries at RajNandgaon had a very pleasant surprise recently. Brother and Sister Thomas Cowart returning from the Yeotmal Convention with the three Japanese students of the Immanuel Church paid them a visit. They were able to stay several days, so the pastor quickly planned a special young people's meeting. Each of the students, Joshua Tsutada, Joseph Saoshiro, and Stephen Tanaka gave glowing testimonies. It was their first time to speak in public in English with an interpreter using Hindi. Their visit proved a real blessing.

✛

Five men and four women, nine of the approximately 160 Christians in Nepal are in jail. Following the preaching of one of the men, and contrary to the law, a small church was started. These nine were arrested and sent to prison. Like early Christians they report many opportunities to preach to fellow-prisoners. Again as in early days persecution has raised up and emboldened other witnesses. One new convert, faced with arrest had denied his Lord. Seeing the victorious lives of his neighbors in prison he went boldly to the judge, confessed his faith and told him he was ready to go to prison also. Everyone was surprised and he was told to appear again after a month's time. The King has again taken personal control of the country. Pray with the Nepali Christians for full religious freedom in their country.

✛

Reports from our four hospitals overseas indicate that there is scarcely a single day in a year's operation that does not witness the salvation of at least one patient. Let us thank God for the double ministry of these houses of healing which minister, with your support, to the total need of broken bodies and sin-sick souls. Pray for the pre-clinic services with outpatients and for the daily word services.

✛

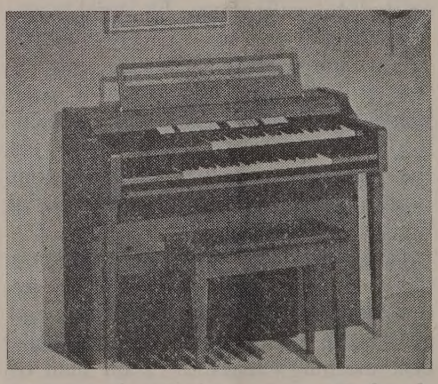
Miss Eloise Wood, after receiving word that her father had died in Honduras, had a phone call ten days later, stating that he was still alive. She cancelled two services and returned to Honduras for her second term. She is presently taking care of her father. Her plans are to erect a dispensary building on Roatan island, her home island, as soon as arrangements can be completed. She will live in the house now occupied by the Davis family when they leave for furlough.

✛

The organization of the Cape Haitien church has been announced by Rev. Glenn Barnett. Eleven full members and three associate members are the starting nucleus. Worshipping in a converted house on a fine corner lot with ample room for expansion, the Cap Haitien church will be one of those helped with city evangelism project funds. A second house on this lot serves as a parsonage with several apartments available for renting. An adequate church building *suitable to its locality* is greatly needed.

✛

Mr. and Mrs. J. H. Rhoades, members of the Lansing (Mich.) church, have purchased and paid the shipping costs to Sierra Leone on a Baldwin Orga-Sonic Spinet organ. The



instrument has 88 keys on two Keyboards and 13 bass pedals. This excellent organ has been specially treated at the factory for use in the tropics. It is now on its way to Bendembu where it will be installed at the radio studio for use in producing programs for broadcast. This thoughtful gift is greatly appreciated. An instrument of this kind, rare in West Africa, will enhance the beauty and appeal of the radio ministry.

✛

A writers conference held recently in India for Nepalis was attended by 35 potential Christian writers. Writing and publishing are important ways to make Christ known. Realizing this, the conference stressed creative writing, native to the country of Nepal, to produce literature natural and appealing to the people of Nepal.

✛

A definite answer to prayer is the permission from the Sierra Leone Government for our mission to open a high school at Kamakwie. Preparations are already being made for the opening in September. Miss Marie Evatt has been appointed principal of this new school, and the government has granted her a visa to return to the field this summer to prepare for the first term's work. Rev. Malcolm Ellis, educational secretary writes, "Now we can have our children in their formative years".

✛

Only one of the old timers is left in the West African Conference. He is Pa Crosby. The passing of Pa John Seekins and Pa Pa Henry Johnson leaves him alone of the faithful African brethern who served in the mission since its early and trying days at Kunso. Pa Seekins retired several times, only to be challenged by the shortage of workers to take up his labor of love again and again. Eternity's records of these faithful pioneers will be inspiring indeed.

✛

On May 6 the month-long Tokyo Christian Crusade is to begin. Over 3000 persons have been trained as counselors and hundreds of others are expected to participate in the choir and orchestra. Brother R. S. Nicholson, Jr., on leave to the staff of the crusade, has worked diligently for months in helping lay the groundwork for this city-wide evangelism. There has been much opposition already to the meetings. He urges us to pray that this great city might be visited with conviction and spiritual victories—an awakened and witnessing church bringing many into discipleship.

✛

Miss Laura Sells, true to her burden for evangelism of the Jewish people, has agreed to accept appointment as evangelist and missionary to the Jew, working with Rev. and Mrs. Arthur Field in our Brooklyn church. Miss Sells will shortly go to Brooklyn to seek living quarters and to consult with the Brooklyn pastors. World Missions will finance this step as part of Jewish Evangelism, assuming responsibility for Miss Sell's support. She will work under and report to the Middle Atlantic States Conference.

✛

The Wesleyan Bible College in Melbourne, Australia, is off to a good start with seven full-time students and six part-time students enrolled. One new student will begin work in June, making eight full-time students; three men and five women. At the annual harvest day and open house, the metropolitan churches brought in gifts of fresh and canned foodstuffs, and a good cash offering for school furnishings was received. Much of the school furnishings will need to be replaced in the near future.

✛

The 16th Annual Conference of the Japan Immanuel Church was the best attended in the church's history. "Double-the-membership" campaigns were continued for the second year, and pledges for the support of the church and its new overseas outreach were increased. Rev. and Mrs. Harold Johnson and family will be coming to the States for a four-month furlough early this summer.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

For Mom and Dad Only!

MAY I HAVE a little of your time, folks? I would like to talk to you confidentially about that boy and girl of yours. You're proud of them, aren't you? You want to give them the best possible education, opportunity, enjoyment, and material advantage. Nothing is too good for them! Right?

Now take the summer that's soon to be here. What do you have in mind as far as John and Mary are concerned? Maybe you want your boy and girl to get summer jobs. Young people cannot learn responsibility in any better way. Or, maybe you have thought of taking a vacation together as a family. It would be a real chance for you and the kids to enjoy life together and to be real pals. Families need to cultivate comradeship in this busy age, and rest and travel are both beneficial.

Got anything else in mind for those children of yours this summer? No? You can't think of anything else? Then let me tell you something you ought to think about when you consider the summer and your children. I am talking about Bible camp. You say you want the best for that boy and girl; then how about the best for them spiritually? Sure, they need rest and recreation, they need jobs and spending money, but they need more than that.

- They need to take time to study God's Word.
- They need to think seriously about their relationship to God.
- They need to see how Christianity applies to the problems of everyday life.
- They need to learn how to be active workers in Christ's Kingdom.
- They need to enjoy the benefits of uplifting Christian fellowship.
- They need to broaden their acquaintances by joining with other Christian youth in praying and playing together under the guidance of counselors and pastors.

They can get all of this at Bible camp.

Maybe you are among those who think that the church ought to do more for its youth. I agree with you; but I'd like to say that your church is doing a great deal for its young people, not only through the youth and children's groups, but through the more than fifty Bible camps all over the United States and Canada. Every year over 5,000 children and young people in our Church take time to spend a week at Bible camp. And, believe me, they don't regret it, for it is an unforgetable experience to spend a whole week with youth your own age. Through these camps the faith of many a young person has been strengthened, Christian knowledge and understanding increased, friendships made and cemented in the bond of Christian fellowship, and above all, lives have been touched and changed by the most important Person at Bible camp, Jesus Christ.

What's that? You're afraid it will be too expensive? I challenge you to find a camp that offers as much as Bible camp for so little. Ask the pastor how much it costs. You will be surprised at how little it is.

You're afraid they won't want to go? Have you asked them? Have you talked over with them the wonderful opportunities Bible camp offers? Have you urged them to go? Maybe you won't believe me, but that boy and girl of yours are influenced by your suggestions. Oh, I know they don't want to be told what to do; but I am positive that if you start now to talk about Bible camp and how you would like to see them take a week this summer for such an experience, they will go for it in a big way. Will you do that, Mom and Dad? Thanks a lot.

Then one more thing. Pray for our camps. These camps are a mighty means of winning and holding our youth for Christ, and they need all the support and prayer that you can give them. Will you pray? Thanks again.

What's that? You ask who I am? Oh, I'm just a good friend who also wants the very best for that boy and girl of yours.

A Bible Camp Dean

Lesson for May 28

Joshua's Last Act

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Joshua 24:14-18, 25-31.

Golden Text: Now therefore fear the Lord, and serve him in sincerity and in truth. Joshua 24:14.

M Joshua's Last Act. Joshua 24:14-18, 25-31.
T Samuel's Concern for Israel. I Samuel 12:16-25.
W Isaiah's Message to Israel. Isaiah 1:10-20.
T Jeremiah's Message to Israel. Jeremiah 29:4-14.
F Daniel' Concern. Daniel 9:1-9.
S Paul's Concern for His Converts. Galatians 6:11-18.
S John's Concern. I John 2:12-17.

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Family Week, May 7-14

FOR TIMES LIKE THESE, THE FAMILY NEEDS THE SUNDAY SCHOOL . . . is the very appropriate theme for this year's Family Week, May 7-14.

If ever there was a day when the church needs to emphasize the place and importance of the family, it is today. National Family Week is especially planned to help the church help the family. The fact that a week is set aside to dwell upon the home is in itself a step in the right direction.

Family Week is a call to pastor and people, church and Sunday school to dwell upon the place of the Christian home in today's society so that the people will think and consider their relationship and responsibilities. If we are to be effective we must face the needs in the homes of our leaders, then the needs in the homes of the people of our church. Only then can the church be of help to the families in the community.

Religious News

Indonesia Makes Religious Survey

DJAKARTA, Java (EP)—The Information Section of Religious Department of Indonesia released the following set of figures, showing the religious affiliation of the 94 million Indonesians: Moslems, 90.05 per cent; Protestants, 3.43 per cent; Hindus, 2.14 per cent; Roman Catholic, 1.21 percent, Animists, 1.80 per cent; and other, 1.37 per cent.

Says 'No' To Anglican Province in Kenya

LIMURU, Kenya (EP)—The setting up of a province of the Church of England (Anglican) in Kenya would be a "plague," says a prominent African native leader here.

Oginga Odinga, vice president of the Kenya African National Union, told delegates to the Christian Council of Kenya convened here that the Church of England and the British government were "intimately related" and both would be embarrassed by the creation of a new province in this country. He stressed that "any Church in Africa should be truly African and independent."

The warning coincided with the arrival of Dr. Geoffrey Fisher, Archbishop of Canterbury, in Kampala, Uganda, to inaugurate the recently formed Anglican Province of Uganda and Ruanda Urundi.

Aussie Baptists Adamant Against WCC Ties

SIDNEY, Australia (EP)—For the second time, the Baptist Union of New South Wales voted here against affiliating with the World Council of Churches and the Australian Council of Churches. "We are," the speakers said, however, "prepared to cooperate with other Christians in all evangelical and inter-Church movements whose objectives we can support."

Canadian Bible Society Earmarks Funds for Tamil Scriptures

MADRAS, India (EP)—Enthusiasm here has greeted the news that the Canadian Bible Society will finance the printing and distribution of about a million copies of the Scriptures in the Tamil language. The five-year project is expected to cost about $100,000. Tamil is the oldest language in India and is spoken by some 30 million people in Southwest India and a million in Ceylon.

'Dial-A-Saint' Service in Miami

MIAMI, Fla. (EP)—The popular "Dial-A-Prayer" and "Dial-A-Thought" services have now been eclipsed by a brand new telephone service called "Dial-A-Saint."

Roman Catholic priests in this area have recorded the 60-second tape-recorded messages featuring the life of the saint of the day or the history of the feast being celebrated on a particular day.

More than 200 calls an hour can be handled by the equipment set up in St. Paul's Catholic Book Center here and operated as a public service by a local bank.

Originated in Chicago four years ago, the "Dial-A-Saint" equipment is used now in some 30 cities across the country.

Wycliffe Announces Summer Institute

SANTA ANA, Calif. (EP)—The Summer Institute of Linguistics, scientific arm of the Wycliffe Bible Translators, Inc., announces a training program open for prospective missionaries home on furlough at summer sessions affiliated with the Universities of Oklahoma and North Dakota (June 12-August 25) and Washington (June 19-August 25). College, university and Bible school students may qualify.

The Summer Institute of Linguistics to date has provided linguistic training for over 5,000 potential linguists during the past 25 years, with trainees now numbered among over 50 missionary organizations.

Lutherans Publish Guide on Christian Funerals

MINNEAPOLIS, Minn. (EP)—Seven Lutheran pastors in the suburban Lake Minnetonka area, are campaigning against "lavish funerals which seem out of place in the Christian scheme of things."

"We can honor the dead best by caring for the needs of the living," they said, while urging that funerals be held in churches and without undue emphasis "upon viewing the person in the casket." The clergyman suggested that viewing be limited to one evening at the mortuary, that memorials to the church or designated charities be substituted for lavish floral arrangements, and that friends should call at the home of the bereaved a day or so after the funeral.

Their views were contained in a pamphlet, "When a Christian Dies," written "to guide Christians at this bewildering time."

YFC Plans Winona Conference

WHEATON, Ill. (EP)—New features and old favorites will make Youth For Christ International's 17th Annual Convention the largest ever, according to Dr. Ted W. Engstrom, organization president.

The convention will run from Sunday evening, July 2, through Sunday afternoon July 16 at the famed Winona Lake (Ind.) Conference grounds made famous by Billy Sunday.

Favorites from years past among the speakers will be Dr. Bob Pierce, president of World Vision, Inc.; John Noble, who spent almost 10 years in a Soviet slave camp; Dr. David Allen of Hazel Park, Michigan. Newcomer to the Convention platform is Rev. Dave Burnham of Akron, Ohio, former Little All-American football selection while at Wheaton College.

Youth For Christ International staff members speaking will include Dr. Engstrom, Rev. Warren Wiersbe, editor of Youth For Christ Magazine; Overseas Vice-President Sam Wolgemuth; Dr. Carl Bihl, Paul Hartford, Don Engram, Dave Breese, Jack Daniel, Bill Eakin, Jay Kesler and others.

A departure on the convention schedule will be a five-day Church Youth Directors' Conference led by Rev. Mel Johnson of Minneapolis, Minn., July 3-7. Dr Engstrom said of the conference, "This is another step in Youth For Christ International's program of assistance to the youth work of the local church. It will utilize the 'teen specialists' of Youth For Christ teaching subjects of vital importance to the Church youth leaders."

Clergyman Decries 'Welfare State'; Returns Check

IRVING, Tex. (EP)—Protesting what he calls a "dangerous trend toward the welfare state," Rev. Ira Gallaway, pastor of the Kirkwood Methodist Church here, gave back to the government four Veteran's Administration checks, endorsed to the U.S. Treasury, via Rep. Olin E. Teague (Dem.-Tex), chairman of the House Veterans Affairs Committee. He asked that all further VA disability payments and VA life insurance dividends be stopped. One check was a $39 life insurance dividend; the others, each for $14.85 disability compensation. Gallaway received a wrist injury in World War II.

"I've been taking those checks for years, but I became convinced that I don't deserve anything from the government," Gallaway said. He maintained that if the government did not assume so many welfare functions more people would assume their responsibilities themselves.

Du Plessis Cites Church Unity Movement

MINNEAPOLIS, Minn. (EP)—Rev. David J. du Plessis, secretary for 10 years (1948-1958) of the World Pentecostal Council, said there is a growing recognition of the work of the Holy Spirit by the World Council of Churches and other ecumenical agencies. He made the statement to a Full Gospel Business Men's Fellowship, and also stated that he was positive the church unity movement is "a creation of the Holy Spirit."

Mr. du Plessis reviewed his experiences in attending conferences sponsored by WCC agencies as an unofficial "one-man ambassador" from Pentecostals—a group that has stayed outside the council.

Urges Presbyterian Re-Alignment into Ecumenical, Evangelical Churches

ASHEVILLE, N. C. (EP)—An editorial in the conservative *Presbyterian Journal,* (weekly organ of the Southern Presbyterian Church,) suggests the following: that there be a re-alignment of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) to form two new churches—one ecumenical and the other evangelical.

The editorial opposed a four-way church union urged by Dr. Eugene Carson Blake of Philadelphia because it "would cause Presbyterianism to vanish from America in favor of an ecumenical Church where doctrinal integrity would be subordinated to organizational bigness."

Under the alternative plane, the journal said, one Presbyterian Church would be committed to the historic Reformed faith while the other would be openly receptive to a merger such as the one suggested by Dr. Blake.

A Growing Menace

Public schools taken over by the Roman Catholic Church, staffed with nuns, and operated for the private purposes of this church are a problem of growing seriousness, according to C. Stanley Lowell, of Protestant and Other Americans United. There are hundreds of such schools, located in 24 states, and staffed by more than 2000 Catholic nuns. —*Christian Victory*

Extinct Element 'Created'

BERKELEY, Calif. (EP)—A team of University of California scientists have found the isotope of element 103, claiming it is an element which decayed out of existence only

a few weeks after the birth of the universe.

Nuclear scientists Albert Ghiorso, Torbjorn Sikkeland, Almon E. Larsh and Robert M. Latimer, said they made the discovery Feb. 14 during experiments with the heavy ion linear accelerator at Lawrence Radiation Laboratory. UC President Clerk Kerr and the Atomic Energy Commission said the men spent two months confirming their discovery.

Lutheran Insurance Group Totals Educational Grants

MINNEAPOLIS, Minn. (EP)—Nearly $40,000 in grants to 19 Lutheran schools and organizations have been awarded by the Lutheran Brotherhood, fraternal life insurance society with home offices here. This amount is part of a total expenditure of more than $650,000 to be given this year for a fraternal activity and benevolence program. Most of the grants were for special lecture series or conferences.

Oklahoma Christian College To Admit Negroes

OKLAHOMA City, Okla. (EP)—A new trustees' resolution of the Oklahoma Christian College has cleared the way for admitting any qualified student to the college, without regard to race or color. The new policy becomes effective next September, when the independent institution, supported largely by Church members, will be admitting its new members. Action followed a recent protest by two Negro Church of Christ ministers who attacked the school's policy of not admitting members of their race.

Music in the Ante Meridiem Featured on KBBI

Station KBBI broadcasting from downtown Los Angeles, features announcer Gary Brandt and "Music in the Ante Meridiem" each morning from 6 to 7:30 and is one of the few FM programs broadcasting at that hour.

"Delightful, inspiring, high quality sacred music designed to get your day started with a song in your heart and a smile on your face" is interspersed with bits of lively chatter, poetry, prose, news, weather, and the time of day.

A Chaplain's Day

Imagine this having to be done every time services are conducted in your home church:

0930, "Now, the duty section lay below to the mess decks and rig for church services," is blurted from the ship's P. A. system.

0945, "Now Protestant Divine services will be conducted on the mess decks in fifteen minutes," again screeches from the P. A.

1000, The organ begins to play as the last word is passed. . . . "Protestant Divine Services are now being held on the mess decks. Knock off all card games and unnecessary work, keep silence in the vicinity of the mess decks. The smoking lamp is out throughout the ship."

Many times tears are seen in some eyes. Some make decisions as they lift their hands for prayer—as in the case of last Sunday when two sailors and one officer responded to the invitation.

Some of the men's dependents have been visited with a measure of success in helping meet the need in family problems. Two days a week are taken up with visiting the sick men aboard the U.S.S. HAVEN, a Navy Hospital Ship. Along with this counseling ministry is the tract ministry. A joyful note are the weddings which I perform. Last Saturday, I had the pleasure of conducting a marriage ceremony at the First Baptist Church, of North Hollywood. Next week, we will have a double military wedding here at the base chapel. This also affords opportunity to counsel these young people and to endeavor to lead them in establishing a Christian home.

A Boy and A Dog Capture Child TV Audience

A children's TV program in color, "Davey and Goliath," has become so popular with the nation's children that in less than two months, more than 80 key TV stations in major cities have scheduled it. Made for the United Lutheran Church by Clokey Productions, Inc., the series of 26 programs is being distributed by the Broadcasting and Film Commission of the National Council of Churches.

Many stations are repeating the program, presenting it several times in one week and often incorporating it in highly-rated commercial children's programs, a spokesman for BFC reports.

While technically a "religious program," the story line is so skillfully handled that, as one TV executive declared, "it doesn't hit you over the head." Each of the quarter-hour programs is a separate story, BFC reports. Thirteen are now in circulation and 13 more are in production.

"Messages," planned particularly to reach children who do not go to Sunday school, deal with the basic meanings of brotherhood, tolerance, fair play and freedom in a Christian context. Typical of the series is an episode, "Lost in the Cave," which leads young viewers to find the answer to "what is meant when we say God cares."

Baby Can Be Dope Addict from Birth

by JOHN TROAN
Scripps-Howard Science Writer

Drug addicts are giving birth to baby dope fiends, a team of New York doctors warned today.

The physicians indicated the babies apparently pick up the addiction from their mothers before they are born.

Then shortly after birth, the infants crop up with "withdrawal symptoms"—the kind of heebie jeebies grownup addicts suffer if suddenly taken off a drug they crave.

The doctors said these syptoms can get so severe the babies die. However, if the infants are treated like adults for several days they usually pull through.

The report on baby addicts was published in the American Journal of Obstetrics and Gynecology by Drs. Samuel O. Krause, Peter M. Murray, James B. Holmes and Reynold E. Burch of Sydenham Hospital in New York.

It covered a 26-month period during which 18 babies were born in that hospital to mothers addicted to heroin. Sixteen of these babies developed symptoms, mostly in one to 56 hours after birth.

First, an excess of brownish mucus begins to plug the baby's breathing tubes so the air pipes must be constantly cleaned out and life-sustaining oxygen fed into them.

About six to 18 hours later, the baby's arms and legs start to twitch. These "tremors" signal the start of the life-and-death crisis—for soon afterward the infant begins vomiting and is unable to stomach anything, even water.

Breathing becomes more difficult and the infant may turn blue and die from lung collapse.

Of the first 11 babies born with the "heroin habit," four succumbed. The doctors then decided to treat such infants the way they do adults suffering with withdrawal symptoms.

So in the next five cases, the baby was prescribed a narcotic substitute named methadone—which is given in decreasing doses for several days and then stopped.

This seemed to turn the trick. All five survived and "have appeared to have less severe symptoms for a shorter period" while fighting off the inborn addiction.

I Was Reading... *from page 3*

months to prepare Americans to accept the Red Chinese into the world organization." It is stated that the West has changed position, fearful that their position will be defeated. To which we might reply that we can afford to have votes cast against us but we cannot afford to be wrong.

● these rather startling words by columnist David Lawrence: "Forty-one member countries of the United Nations have voted, in effect, to try to make a superstate out of the organization. They have supported a resolution whose proposal makes a clean break with traditional concepts of international law. For it would authorize the United Nations to impose penalties and compel a member country to modify its internal policies to suit the wishes of external governments." The United States joined with 31 other nations to oppose the resolution. To become effective it would have to have a two-thirds vote. It is alarming, however, to note that a majority did actually favor the proposal. Thinking from the point of view of prophecy, it must also be clear that a superstate could be governed only by a world ruler. The world ruler suggests the rise of anti-Christ.

● also in *Atlas* the remarkable account of a frank and revealing conversation between a leading Japanese merchant-politician and Chinese Premier Chou En-lai. The article points up the fact that Red dictators understand the meaning of firmness and faithfulness to principle when they are confronted with them. They have only contempt for expediency and indecision.

● that from 1950 to 1960 the cost of medical care rose 48% in the U.S.—twice as much as the overall cost of living increase during that decade.

Church News

Ministerial Recruits Are Available

"I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Such is the command of the Master. Our colleges are laboring faithfully in an effort to prepare young people for Christian service.

The fields are white already to harvest. Recruits are available. The Church is the door through which these recruits march to their field of service.

Houghton College is sending several into the ministry this year, more to Seminary, and a large number into the teaching profession. Lockport, Champlain and Michigan conferences are represented by those who are now ready for pastoral work in the Church.

School boards interested in employing teachers will benefit greatly by placing students from our colleges; Christian members of the school board may render a distinct service to the community by bringing in Christian teachers.

Marion College presents twelve graduates this year who are looking forward to service in the Wesleyan Methodist Church. Dakota, North Michigan, Nebraska, Indiana, North Carolina, Illinois, Ohio, Michigan are represented in this fine group of Christian workers. Surely the presidents of these conferences will be delighted for these recruits.

Central College is presenting nine trained workers to the Church this year. Two anticipate continuing their work in a seminary. The others are ready for service. Virginia, South Carolina, North Carolina, and Georgia are represented in this group.

Miltonvale College is presenting six trained workers this year. This number represents a considerable increase over last year. The College and the Church rejoice in this accomplishment. Kansas, Nebraska, Oklahoma, and Dakota conferences are represented in this group. Congratulations to Dakota for supplying half of these graduates.

The Wesleyan Methodist Seminary Foundation of Asbury Theological Seminary presents to the Church five men this year who have completed their seminary work. Iowa, South Carolina, Rochester, Michigan, Ohio, Allegheny, and Indiana conferences are represented in the seminary.

In case there is not an opening in the conference to which the recruits belong, the Commission on Christian Education will be pleased to assist these workers in finding service elsewhere. The commission would also appreciate the privilege of assisting conference presidents seeking personnel.

The Wesleyan Seminary Foundation at Asbury has become an integral part of the training program of the Church. The foundation is being developed, interested parties are contributing, and it appears that one of our long-standing needs is being met. For this we are grateful. Push on, pray on. The fields "are white already to harvest."—

R. D. Reisdorph, Chairman
"Commission on Christian Education"

Dr. Nicholson in Lecture Series

Owosso College (Pilgrim Holiness) honored Dr. Roy S. Nicholson by inviting him to give the first series of lectures in the M. L. Goodman Lecture Series at Owosso, Michigan, April 17-21, 1961.

The lecture theme was True Holiness. The series included presentations of True Holiness: Its Philosophy, Its Scriptural Basis, Its Crisis Aspects, Some Necessary Distinctions, The Supreme Motive, and John Wesley's Personal Experience of Christian Perfection. These lectures were given in the college chapel.

An esteemed evangelist-pastor of the Pilgrim Holiness Church, Rev. M.L.Goodman, set up the endowment fund at Owosso College to provide for these series annually. Dr. Paul F. Elliott is the president of Owosso College.

Rear Adm. Donald B. MacMillan Speaks at Houghton

Rear Admiral Donald B. McMillan, explorer, scientist and educator presented the topic, "Beyond the Northern Lights," in the Houghton College Chapel Auditorium, April 19, 1961. Mr. MacMillan has been commander of exploring expeditions almost annually since 1920 to the Arctic, the latest being the Bowdoin-Harvard Arctic Expedition. Lowell Thomas has described him as ". . . one of the foremost living explorers, a grand story teller, one of the most fascinating personalities on the platform. I'd go many miles to hear MacMillan any day."

Hamilton (Mont.) in the News

Hamilton, Montana, has a thriving Wesleyan Methodist church, the second such in western Montana. In June of 1958 Lester Bennett moved with his family to Hamilton under what he felt was the direct leading of the Lord, and started services in the Legion Hall.

"On May 24, 1959," Mr. Bennett writes, "we had the opening service in our educational unit, and also organized with 25 charter members and nine associate and junior members. Rev. J. F. Simpson was in charge of that service.

"In January 1960 we started using the sanctuary. We have deeply appreciated the blessing and presence of the Lord in this pioneer field. Our Sunday-school attendance is averaging above 40 and the church attendance above 50. There were 23 who received their one-year pins for perfect attendance in Sunday school.

"We have had some very good revival meetings. We praise the Lord for all that has been done."

Savannah (Ga.) Dedicates

Pastor and people of the Savannah Wesleyan church gave a warm welcome to all who attended the dedication service of their new sanctuary on the afternoon of April 16. Dr. C. R. Rickman, Dean of Wesleyan Methodist College, Central, South Carolina, was the guest speaker.

The Savannah church had its birth in the mission work of Rev. W. T. Brinson during the mid-thirties. He served the church for a total of 11 years. Rev. Neal Palmer and Rev. L. C. Douthit also served as pastors over the years. The present pastor, Rev. P. L. Swauger, came to the church from a New York pastorate in October of 1955. Brother Swauger says, "As we gaze into the tomorrows we are able to envision a great spiritual harvest as the church presses forward for God."

Central Wesleyan College Alumni Day

This year will bring a change in alumni activities during the commencement season here at Central Wesleyan College. They will be in the form of an Alumni Day, Saturday, May 27. There will be Alumni Registration in the College Library from 11:30 a.m. to 1 p.m. followed by a Luncheon Meeting at 1 p.m. in the College Dining Hall.

By having alumni activities on Saturday it is felt that more alumni will be able to attend since it will provide more time for travel.

All graduating classes of 1956, 1951, 1941, 1931, 1921, and 1911, are urged to attend for their class reunions. Each separate reunion class will have its own private meeting following the luncheon.—*Mrs. Betty Meaders*

Ohio Spring Ministerial

The Ohio Conference recently enjoyed an unusual time of blessing during the annual Spring Ministerial. The theme of the convention was centered around the Second Coming of Jesus and those events that are indicative that His coming is at hand. The papers that were delivered by four of the Ohio preachers were enlightening and inspiring and gave a fresh approach to an unchanging truth.

The main speaker was Rev. V. O. Agan, Alabama Conference President, whose messages were delivered with great anointing and power. The faithful preaching of the Word revealed to both preachers and laymen that God will send a revival to individuals, churches, conferences and our denomination when the price is paid, the separation is complete, and our faces are turned toward God. Mr. Agan was unique in his presentation of time-honored truths and his messages stirred the heart of all that heard him.—*Gene E Stanley, reporter*

OBITUARIES

Fowler.—Laura Mae, was born Sept. 21, 1890, and passed away Apr. 11, 1961. She was a faithful member of the Valley View Wesleyan Methodist Church and a deaconess of the Virginia Conference. Funeral services were held at Lotz Chapel with Rev. Earl T. Gentry, Rev. Frank B. Dennard and Rev. Herman H. Mandel officiating. Her body was laid to rest in the Fair View Cemetery.—Herman H. Mandel, pastor

Mattoon.—Frank, went to his eternal reward, Dec. 26, 1960. He was converted under the ministry of Rev. William Rist and has been a member of the West Plattsburgh Wesleyan Methodist Church, Plattsburgh, N. Y., for over 60 years. Brother Mattoon was born Feb. 14, 1875. was married to Florence Hill Aug. 9, 1902. He leaves behind besides his wife, three sons Luther, Charles. and Rolland; and one daughter, Mrs. Ella Barber; 13 grandchildren and 24 great-grandchildren. He lived a godly life.—John T. Lamos, pastor

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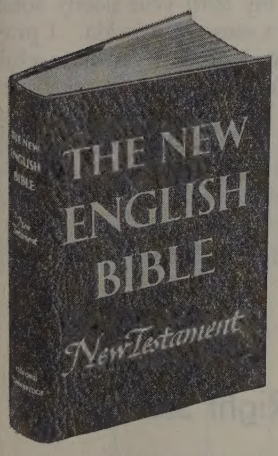

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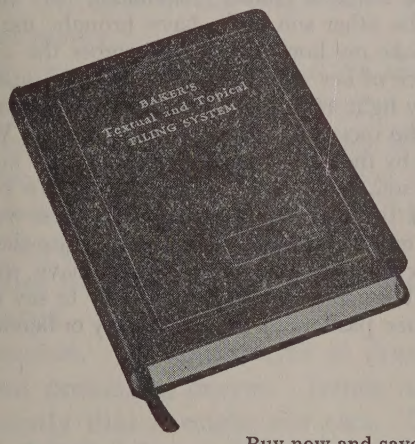

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Popinga.—George, the last survivor of his family, was born in East Friesland, Germany, Nov. 17, 1863, and passed away in the home of his oldest daughter, Carrie Rheingans, Mason City, Iowa, Apr. 3, 1961. He came with his parents to America in 1866 and in 1870 settled in Butler County, Iowa. In 1889 he married Nellie Ida Andrews and to this union six children were born, five are still living. Sometime during the early nineties they attended special church services at Bristow, Iowa, and were converted. A few years later they moved near the Bennezette Wesleyan Methodist Church and joined there in 1906. The attendance of his relatives at his funeral indicated their love for this pioneer. He was preceded in death by his wife in 1930 and his daughter Grace in 1939. Burial was in the Oakhill cemetery near Bristow. Funeral services at Bennezette were in charge of Rev. F. L. Freiheit, a former pastor, assisted by Rev. Richard Stoneberg, present pastor.— F. L. Freiheit.

Smith.—Hurvey L., of Kirklin, Ind., passed away at the Clinton County Hospital, Mar. 21, 1961. He was born in Clinton County Sept. 23, 1885. On May 19, 1920, he married Nettie Carter; she survives. Also surviving are one son, Ralph A. of Elkhart; one sister, two brothers, and four grandchildren. Mr. Smith was a local preacher and member of the Kirklin Wesleyan Methodist Church. He was serving as Sunday-school superintendent, trustee and local secretary of the Burial Association of the church. Funeral services were held at the church with the pastor, Rev. Robert Daughenbaugh, officiating, assisted by four former pastors. Burial was at the Oakhill Cemetery.— Robert Daughenbaugh, pastor

Watson.—Cora, was born in Oneida, N.Y., Apr. 19, 1877, and passed to her reward Mar. 4, 1961. She was married to Clarence C. Watson on Jan. 14, 1903, at Durhamville. Rev. Mr. and Mrs. Watson celebrated their 58th wedding anniversary January 1961. Mrs. Watson was converted while a young lady and lived a very devoted life through the years. She read her Bible through each year consecutively for 31 years. She was an excellent helpmate as a pastor's wife and held many offices in the church. While serving as superintendent of YMWB the Band won the silver cup two years. Mr. Watson presented a check for fifty dollars to this organization as a memorial to Mrs. Watson. Funeral services were conducted by the writer assisted by Rev. Stanley W. Wright, Rev. Stanley Lawrence, Rev. Bernard Gillett— a former pastor, and Rev. Lowell Hallenback, pastor. Her body was placed in a vault and burial will be in the cemetery at Rome, N.Y.
—David A. Rees

BIRTHS

A daughter, Donna Darlene, on April 14, 1961, to Rev. and Mrs. Don Dawalt. Mr. Dawalt is pastor of Christenbury Memorial at Cherryville, North Carolina.

A son, David Paul, was born to Rev. and Mrs. James Blackburn on April 23, 1961. He joins a sister, Diane. Mr. and Mrs. Blackburn are pastors of our church in St. Marys and missionaries-elect to India.

Rev. and Mrs. Richard Way announce the arrival of Richard Ola on April 15, 1961. Mr. Way is pastor at Mt. Etna church in Indiana.

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Joys of My 90th Year

S. L. MORGAN

I NAME certain solid joys of my 90th year: A visit to my preacher son in Washington, D. C., and hearing his 11th anniversary sermon as pastor of a Baptist church—a passionate appeal to save the most strategic city in the world; a visit to my daughter in Georgia, wife of a Baptist pastor, both struggling to hold their people to a sane, friendly attitude in the midst of race tension. The father heart finds joy also in the two younger sons, one a columnist in San Diego, now under contract to write a book by October for Random House on our Great West; the other son and his wife striving to make my home for me seem home in place of her who for so many years was my light and life.

A unique joy was the recent Sunday set apart in my honor by the First Baptist Church of Henderson, N. C., called "S. J. Morgan Day," I the preacher to a great congregation, many standing to say I baptized them or married them in the years 1912-22. It seemed indeed unique to call a former pastor out of 30 years retirement to preach on a great occasion. I commend it as an act both humane and gracious to one in his 90th year, an act worthy of emulation. To preach was long his delight, and never more than in his 90th year.

My Joy as a Writer

In retirement my pen now for years has been life and joy to me. I have been an avowed crusader for old people, millions of them without jobs and income, pining in their rejection and loneliness. My articles in their behalf have brought me hundreds of letters from across the continent. They give me a sense of mission in my 90th year. The Baptist editor of a leading paper in the Middle West has repeatedly thanked me for articles, his recent letter saying, "We consider your articles among the best we receive, and we are honored to use them from time to time . . . You have something to say and know how to say it." Numerous readers, lonely or bereaved, write me warmly of the help I give them.

The burdened wife of a Mississippi minister, anxious about her afflicted husband, writes, "In my distress it seems strange that God sends me to you for comfort," referring to my articles. A woman in Arkansas in her beautiful script says, "Your article on death has helped me more than anything any one could do or say; I read it ever so often." Lonely souls in Texas, Missouri, California, even Canada, write me just because my articles show I seem to care.

And so in my 90th year needy souls still give me a sense of mission. I pray to live only so long as I can be useful, also to see my helpless wife reach her coronation. I can welcome death any time, sure it will be but the peaceful, painless, beautiful translation of the soul into its next higher state of being, even as the caterpillar falls into a torpid state to sprout wings—then a lovely butterfly.

Living With Yourself

WALTER E. ISENHOUR

You're always living with yourself,
No matter where you go;
You're always living with yourself—
I'm telling what is so.
If in your heart there's sin and strife,
Or any ugly traits,
Then that's the company you keep,
For you and self are mates.

You're always living with yourself,
No matter what you say;
You're always living with yourself
Each moment, night and day;
Then if you're godly, kind and good,
And loving in your soul,
It's pleasant living with yourself
While going to your goal.

You're always living with yourself,
So what is self to you?
You're always living with yourself,
No matter what you do;
Then what are you to self, dear one,
And those with whom you dwell?
Are you well pleased with what you are
If you the truth would tell?

Fly Right Side Up

(*from page* 4)

fore the explosion.

God is in his heaven, and man is in His world. The way to God has been mapped out very clearly for us. Jesus said, "No man cometh unto the Father, but by me" (John 14:6). This means to Christ, through Christ, and in accordance with His principles.

Christ is a *trustworthy Guide* all right, but only as you trust His guidance are you guided unerringly. Guidance depends upon leadership and "followership." Leadership is available from many sources and in varying degrees. It ranges from poor to expert, from faulty to perfect, and from ineffectual to dynamic. Only Christ's leadership is faultless. Followership might vary from indifference to wholeheartedness, or from morbid to enthusiastic. The Christian's willingness to follow must be unhesitatingly and unreservedly committed.

There is no question about the fact that Christ isa *trustworthy Guide*. The question is, "Is He your Guide?" •